

Allah Most High states in the Qur'an:

“Surely, those who conceal that which Allah has revealed of the Book and take for it a small price – they eat nothing into their bellies but fire. Allah will not speak to them on the Day of Resurrection, nor will He purify them; and they shall have a painful chastisement.” [2:174]

Arabic

Al-Baqarah 2:159

اللَّعْنُونَ وَيَلْعَنُهُمُ اللَّهُ يَلْعَنُهُمْ أُولَٰئِكَ الْكُتُبِ فِي النَّاسِ بَيِّنَةٌ مَّا بَعْدَ مِنْ وَالْهُدَى الْبَيِّنَاتِ مِنْ أَنْزَلْنَا مَّا يَكْتُمُونَ الَّذِينَ إِنَّ

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse,

English - Sahih International

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse,

English - Tafsir ibn kathir

The Eternal Curse for Those Who hide Religious Commandments

Allah says;

اللَّعْنُونَ وَيَلْعَنُهُمُ اللَّهُ يَلْعَنُهُمْ أُولَٰئِكَ الْكِتَابِ فِي النَّاسِ بَيِّنَةٌ مَّا بَعْدَ مِنْ وَالْهُدَى الْبَيِّنَاتِ مِنْ أَنْزَلْنَا مَّا يَكْتُمُونَ الَّذِينَ إِنَّ

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allah and cursed by the cursers.

These Ayat sternly warn against those who hide the clear signs that the Messengers were sent with which guide to the correct path and beneficial guidance for the hearts, after Allah has made such aspects clear for His servants through the Books that He revealed to His Messengers.

Abu Al-Aliyah said that these Ayat,

"were revealed about the People of the Scripture who hid the description of Muhammad."

Allah then states that everything curses such people for this evil act. Certainly, just as everything asks for forgiveness for the scholar, even the fish in the sea and the bird in the air, then those who hide knowledge are cursed by Allah and by the cursers.

A Hadith in the Musnad, narrated through several chains of narrators, that strengthens the overall judgment of the Hadith, states that Abu Hurayrah narrated that Allah's Messenger said:

نَارٌ مِنْ بِلْجَامِ الْفَيَآمَةِ يَوْمَ الْحِجْمِ فَكَتَمَهُ عِلْمٌ عَنْ سُئِلَ مَنْ

Whoever was asked about knowledge that one has, but he hid it, then a bridle made of fire will be tied around his mouth on the Day of Resurrection.

It is also recorded by Al-Bukhari that Abu Hurayrah said,

"If it was not for an Ayah in Allah's Book, I would not have narrated a Hadith for anyone:

وَالْهُدَى النَّبَيَّاتِ مِنْ أَنْزَلْنَا مَا يَكْتُمُونَ الَّذِينَ إِنَّ

(Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down),"

Mujahid said,

"When the earth is struck by drought, the animals say, `This is because of the sinners among the Children of Adam. May Allah curse the sinners among the Children of Adam.'"

Abu Al-Aliyah, Ar-Rabi bin Anas and Qatadah said that

الْعُنُونَ وَيَلْعَنُهُمُ

(and cursed by the cursers) means that;

the angels and the believers will curse them.

Moreover, a Hadith states that;

everything, including the fish in the sea, asks for forgiveness for the scholars.

The Ayah (2:159 above) states that;

those who hide the knowledge will be cursed, (in this life and) on the Day of Resurrection, by Allah, the angels, all humanity, and those who curse (including the animals) each in its own distinct way.

Allah knows best.

From this punishment, Allah excluded all who repent to Him

Aal-e-Imran 3:104

الْمُفْلِحُونَ هُمْ وَأُولَٰئِكَ الْمُنكَرَ عَنْ وَيَنْهَوْنَ بِالْمَعْرُوفِ وَيَأْمُرُونَ بِالْخَيْرِ إِلَىٰ يَدْعُونَ أُمَّةً مِّنْكُمْ وَلَتَكُنَّ

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

Arabic

الْمُفْلِحُونَ هُمْ وَأُولَئِكَ الْمُنْكَرَ عَنِ وَيَنْهَوْنَ بِالْمَعْرُوفِ وَيَأْمُرُونَ بِالْخَيْرِ إِلَى يَدْعُونَ أُمَّةً مِنْكُمْ وَلَتَكُنَّ

English - Sahih International

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The Command to Establish the Invitation to Allah

Allah said,

أُمَّةً مِنْكُمْ وَلَتَكُنَّ

Let there arise out of you a group of people,

الْمُنْكَرَ عَنِ وَيَنْهَوْنَ بِالْمَعْرُوفِ وَيَأْمُرُونَ بِالْخَيْرِ إِلَى يَدْعُونَ

inviting to all that is good (Islam), enjoining Al-Ma`ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden).

that calls to righteousness, enjoins all that is good and forbids evil in the manner Allah commanded.

الْمُفْلِحُونَ هُمْ وَأُولَئِكَ

And it is they who are the successful.

Ad-Dahhak said,

"They are a special group of the Companions and a special group of those after them, that is those who perform Jihad and the scholars."

The objective of this Ayah is that there should be a segment of this Muslim Ummah fulfilling this task, even though it is also an obligation on every member of this Ummah, each according to his ability.

Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

الْإِيمَانُ أضعفُ ذلكَ فبقَلْبِهِ يَسْتَطِيعُ لَمْ فَإِنْ فَبِلِسَانِهِ يَسْتَطِيعُ لَمْ فَإِنْ بِيَدِهِ فَلْيُغَيِّرْهُ مُنْكَرًا مِنْكُمْ رَأَى مَنْ

Whoever among you witnesses an evil,

let him change it with his hand.

If he is unable, then let him change it with his tongue.

If he is unable, then let him change it with his heart, and this is the weakest faith.

In another narration, The Prophet said,

خَرَدَلُ حَبَّةِ الْإِيمَانِ مِنْ ذَلِكَ وَرَاءَ وَلَيْسَ

There is no faith beyond that, not even the weight of a mustard seed.

Imam Ahmad recorded that Hudhayfah bin Al-Yaman said that the Prophet said,

لَكُمْ يَسْتَجِيبُ فَلَا لِنَدُّ عَنْهُ ثُمَّ عِنْدِهِ مِنْ عِقَابِ عَلَيْكُمْ يَبْعَثُ أَنْ اللَّهُ لَيُوشِكَنَّ أَوْ الْمُنْكَرَ عَنِ وَلَتَنْتَهُوْنَ بِالْمَعْرُوفِ لِتَأْمُرَنَّ بِيَدِهِ نَفْسِي وَالَّذِي

By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication.

At-Tirmidhi also collected this Hadith and said, "Hasan".

Adh-Dhariyat 51:55

الْمُؤْمِنِينَ تَنْفَعُ الذِّكْرَىٰ فَإِنَّ وَذِكْرُ

And remind, for indeed, the reminder benefits the believers.

Adh-Dhariyat 51:56

لِيَعْبُدُونِ إِلَّا وَالْإِنْسَ الْجِنَّ خَلَقْتُ وَمَا

And I did not create the jinn and mankind except to worship Me.

Prophet (peace be upon him) said,

"The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is bad, then the rest of his deeds will be bad." [Recorded by al-Tabarani. According to al-Albani, it is sahih. Al-Albani, Sahih al-Jami, vol.1, p. 503.]

But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism], perform As-Salaat (Iqaamat-as-Salaat) and give Zakaat, then they are your brethren in religion." [al-Tawbah 9:11]

It was narrated that Buraydah ibn al-Husayb (may Allaah be pleased with him) said: "I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: 'The covenant that distinguishes between us and them is the prayer, and whoever neglects it has disbelieved (become a kaafir).'" (It was narrated by Ahmad, Abu Dawood, al-Tirmidhi, al-Nisaa'i and Ibn Maajah).

It was narrated that Jaabir ibn 'Abd-Allaah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Between a man and shirk [associating others with Allaah] and kufr [disbelief] there stands his giving up prayer." Narrated by Muslim, 82.